

Registered L. 89

THE NUR AFSEAN

PUBLISHED EVERY FRIDAY.

Vol. X.

LUDHIANA:—July 13th, 1906.

No. 28

FOREIGN TELEGRAMS.

London, July 5.

Sir E. Grey, replying to questions in the House of Commons regarding the trial at Dinshawi of the prisoners connected with the Tanta outrage, said that the court had full discretion relative to the punishment to be inflicted, and Lord Cromer had informed him that on European in Egypt was more popular with the Egyptians or of higher character than Mr. Macell.

The operations against Mesini's *kraals* show no definite result beyond the occupation of the rebel valley, the capture of cattle and the destruction of *kraals*.

Altogether 444 rebels were killed.

The remains of a white man who had been murdered by rebels were found terribly mutilated.

It is stated that the rebels wetted their *assegais* with his blood, dipped their fingers in it and smeared their lips.

The troops are furious.

The troops at Bloemfontein and Harisemith and also a portion of the Pretoria garrison are ordered to hold themselves in readiness to proceed to Natal.

The Tsar has cashiered three leading officers of the mutinous Guards Regiment, including Prince Vassiltchikoff.

London, July 6.

A private in the Dublin Fusiliers, while returning to camp (near) a suburb of Alexandria was attacked by natives last evening and seriously injured.

In the House of Commons Sir Edward Grey said that Signor Tittori, the Italian Ambassador, and M. Cambon, the French Ambassador, had agreed to a draft arrangement concerning Abyssinia. The arrangement would not be signed until King Menelik has expressed his views thereon, nor will it be published until it becomes definite.

London, July 7.

Reuter's correspondent at Shanghai says that the *Ningpo*, bound to Japan, struck a mine 120 miles off Yangtze and was damaged but no lives were lost.

The French Minister of Marine announces the laying down of six battleships at the end of the year and also a determination to keep the lead in building submarines.

London, July 8.

The Governor of Grodno, against whom serious allegations have been made in connection with the Bielostok massacre, has been recalled.

London, July 7.

The Natal Government believe that the losses inflicted on the natives have had a salutary effect.

A general rising is now regarded as remote.

London, July 9.

A *Daily Mail* telegram from Alexandria states that orders have been sent to Malta and Gibraltar to keep the troops in readiness for a possible despatch to Egypt at a moment's notice.

A considerable permanent increase in the British garrison in Egypt is likely as soon as possible.

St. Petersburg is growing daily more unsafe.

A serious fight took place last night between Revolutionary demonstrators and Cossacks and police. Many were wounded.

The revolutionaries paraded the streets with red flags and singing the *Marseillaise*.

There was an extra high tide yesterday, when efforts were made to refloat the *Montague* but they failed.

The attending warships are now leaving the spot, as a similar high tide will not be until September.

The Italian Senate has unanimously passed a resolution congratulating the Duke of Abruzzi for his climbing Mount Ruwenzori, thus setting an example of the noblest endurance.

A letter from Mr. Bryan has been published, intimating his willingness to accept nomination for the presidency.

London, July 10.

Reuter's correspondent at Constantinople wires that a difficulty between the Turen-Egyptian boundary commissioners has arisen regarding the possession of certain points of territory.

Lord Elgin, in opening the congress of the Chambers of Commerce of the Empire cordially welcomed two hundred delegates whom the mother country was proud and gratified to see.

He dwelt upon the necessity for steady and persistent effort, thereby attaining the common ambition of a united empire.

The Canadian representatives proposed a resolution favouring preferential trade.

Sir Ernest Cable of Bengal, in opposing the resolution, said that Indian interests were very different from Canadian, and three fourths of India's export trade was done with foreign countries. He did not object to supporting the resolution if India was excluded.

As the result of a dispute arising from the Dreyfus revision, General Goussé and Colonel Picquart had a duel with pistols in Paris yesterday.

The former missed and Colonel Picquart did not fire.

A court martial at Kronstadt has sentenced four officers to death for surrendering the torpedo boat *Biedovy* to which Admiral Roghdiessensky was transferred, but owing to extenuating circumstances recommended the commutation of the sentence to dismissal from the service.

Admiral Roghdiessensky is acquitted.

Sir Joseph Turner Hutchinson, Chief Justice in Cyprus, has been gazetted Chief Justice of Ceylon.

Great rejoicings have occurred in Khatmandu on the birth of a son and heir to the Maharaja Dhraj of Nepal.

EDITORIAL NOTES.

It has not been the custom of this paper to give any undue attention to what was said about it in other periodicals, and there is always danger of misunderstandings arising from such a practise, but we wish to depart *once* from our course and say a few words *apropos* of a note in the July number of the "Monthly Reporter." In commenting upon the *Nur Afshan* editorial *re* Roman-Urdu, the editor of the *Makhzan-i-Masih*, took occasion to make the following remark "As time becomes more precious and ideas of utility gain power over sentiment, and knowledge of English spreads, the knowledge of and desire for the Roman character will increase." To this statement, the editor of the "Monthly Reporter" appends the following. "We sincerely hope that such a calamity, for it will be no less than a calamity, will never overtake the Punjab. The editorial of the *Nur Afshan* in praise of Roman-Urdu need not frighten us, for the spirit that possesses the editorial chair of "*Nur Afshan*" is identical with that of "*Makhzan*," although their outward garbs may for the time being be different."

The editor of the *Nur Afshan* is very grateful for any assurance that the spirit of this paper resembles that of such a thoughtful and earnest periodical as the *Makhzan*; though he is not quite certain that the words were intended to convey any compliment. Putting this aside however, there still remains another ambiguity in the statements of the "Monthly Reporter." What is the "calamity", which it is sincerely hoped will never overtake the people of the Punjab? If it is "the knowledge of and desire for the Roman character," then there would seem to be some necessity for the adducing of *proofs*, not bald statements—unless indeed the Monthly Reporter is prepared to assert that its unadorned word is sufficient argument in all such cases. The use of such strong words as "calamity" does seem to lend an *ex cathedra* flavour to the utterance; but we are not prepared willingly to credit our contemporary with such intention in this matter.

There is another possible interpretation of the comment, however, and one that can more easily pass unchallenged than the first. Perhaps the "calamity" referred to is that "ideas of utility" will "gain power over sentiment."

Truly, we should all agree heartily to this being regarded as a calamity if it be understood to mean that the spirit of materialism is to reign in this land; but we do not believe that the editor of the *Makhzan* had any such thought in his mind; he means simply that reason should take the place of prejudice. It is the last thing that any friend of India would wish, that she should either be robbed or rob herself of one custom *justly* dear to her heart, or one time honour-

ed privilege that is the source of any real advantage to her. What India's well wishers *do* desire is that she should be filled with that true "sentiment," the *aisthesis* of the Greeks, the power to discern between what is pure gold in her ancient heritage of ideas and practices, and what is mere dross. They wish her people to say "We will do this because it is the right and appropriate thing to do; it is truly beautiful and satisfies every canon of good taste. We will not do that because it is wrong and ugly, and in order to justify it we shall have to do injury to our moral and aesthetic faculties."

But some will say "What has this to do with the question of Roman-Urdu and Persian-Urdu?" A very great deal. As long as India stood in isolation she could afford to ignore many things which her new position among the nations of the world makes it imperative for her to take into consideration. Other nations have come to recognize the advisability of using a common character in books which are likely to be of interest to people outside their own borders. For this reason Germany, while still employing the old black-letter alphabet for its general literature, has all its scientific and theological books printed in "Roman-German." Japan is the most recent example of a nation's "Romanizing" its language for the sake of greater convenience. Now it is not Roman-Urdu, as supplanter of Persian-Urdu, that has any claim to favour.—It is right that the people of India should have their literature printed in whatever character they prefer.—It is Roman-Urdu as a *helper* of Persian-Urdu, that its advocates wish its advantages to be recognized. Whenever *accuracy* is needed or whenever beauty is to be combined with cheapness, Roman-Urdu is indispensable. No one can claim for Persian-Urdu that it is at all times so exact, that its meaning can be ascertained unmistakably. Again, while there can be no doubt that the Persian script is the most beautiful writing in the world, beautiful books cannot be made in this character except at a greater expense than would be involved in books of the same quality in a printed Urdu. We are given a very forcible instance of this in the new Persian-Urdu New Testament. It costs only four annas to be sure; but its garb can hardly be called appropriate to the worth of what it contains. If the Bible Society were desiring to present an argument against Persian-Urdu, it could hardly have done better than it has in this eagerly expected and sadly disappointing volume.

SIMLA

The Annual Convention for the deepening of the Spiritual Life was held in the Town Hall from June 19-22. As all details regarding speakers and subjects were withheld from the public the convention, it is better it should be so now. The speakers, as is God's ruling today were deep channels; the subjects—His messages. There was however a wonderful unity in the messages given, and all leading on step by step to a deeper Spiritual Life and power by the way of Gethsemane-Calvary and Pentecost. The attendance at each meeting was full of those who came to learn what was God's will for their lives. There was a deep quiet work of God going on—a work of conviction, decision, and assurance. There were no striking features which would appeal to curiosity that Satan could use, but quiet appeals to faith in a Spiritually wonder working God. The praise and prayer Room was the chief feature and because of victories won there, and in all such places of meeting for Simla, in India and the Homeland, we can praise Him with joyful hearts for His achievements, and for the glory that will result in the transformed lives and characters of those to whom He has revealed Himself during these four days of quiet waiting on Him.

Contributed.

A Call for Covenanted Intercessors to labour in prayer and supplication in definite co-operation with chosen Missionaries at work on the Foreign Field.

The above is the heading of a pamphlet edited by The Rev. J. A. Macdonald, St. Andrews Kirk, Calcutta. Its basis is the following article by The Rev. Alfred E. Street, which is earnestly endorsed in the pamphlet by The Rev. R. J. Ward, Madras, Bishop Robinson of the Methodist Episcopal Church, The Rev J. Pengwern Jones of the Welsh Pres. Mission, Sylhet, The Rev John Stewart M. A., United Free Church of Scotland, Madras, and The Rev. Stuart H. Clark M. A., C. M. S. Old Mission Church, Calcutta.

Mr. Street's appeal is being widely distributed. Rev. A.G. McGaw, editor of the Makhzan, writes: He is sending 1000 copies to the Winova Conference held in August, in Indiana, U. S. A.

The "Call for Covenanted Intercessors" however is designed to give effectiveness to Mr. Street's appeal for Missionary Intercessors. One great purpose in preparing the "Call" we learn was to send it to England to this year's Keswick Convention.

Let us in the Panjab by distributing the "Call" widely at home and in India, utilize their means to the utmost in aid of Christ's work in our midst. A great outpouring of prayer for India at the present juncture will undoubtedly bring the Revival in great saving power which we long to see. Let us ourselves also, just now, become "Covenanted Intercessors," waiting in Jerusalem for the vision that, 'panteth (R. V. Mar) toward the end.' "Though it tarry, wait for it; because it will surely come, it will not delay." Hab. 2: 3.

Copies of the "Call" at one anna each and of a 4 page synopsis of it with letter form for enrolment as an Intercessor at Re. 1 per hundred, can be obtained from Mr. F. Kehl, 5 Camac Street, Calcutta. The appeal, in its original form, as printed below, can probably be obtained also.

INTERCESSORY FOREIGN MISSIONARIES.

PRACTICAL SUGGESTIONS FROM A MISSIONARY TO EARNEST CHRISTIANS.

By Rev. ALFRED E. STREET.

"Jehovah...wondered that there was no intercessor."

—Isa. lix. 61.

Christ did not command us to pray the Lord of the harvest that He send forth missionaries, but "labourers." The difference is intentional, for there are others just as necessary as missionaries. ("Missionary" is the Latin form of the Greek "apostle," meaning "one sent.")

Those harvest hands who directly reach the souls of men and save them can be divided generally into, (1), native workers, and in all countries the burden of evangelization rests upon them; (2), missionaries, who are no longer needed when the natives have learned all they can teach. (Some centuries ago they finished their work among the English); (3), intercessors, who give their time and strength to the distinct work of definite intercessory prayer.

Of these three classes, if comparison is possible among things all of which are necessary, the *intercessor* is most important, because he is working at the very root of all harvest success, and in so far as man is responsible, his faithfulness determines the success of all others.

I. DEFINITION.

An Intercessory Foreign Missionary is a "labourer" who cannot go in person to the foreign field, but who has set himself apart to pray for the definite details of the foreign missionary work. He only is entitled to the name who enters upon an engagement to work for *definite* fields; an engagement as real as an appointment by a foreign mission board. His striking peculiarity is that he is working in the realm of the "heavenlies" instead of among visible men. There are no restrictions as to the number who can be intercessors, to the place of their residences, or to the variety, sweep, and completeness of the results accomplished.

II. NECESSITY FOR INTERCESSORY FOREIGN MISSIONARIES.

That mission field which has the largest number of missionaries (faithful intercessors), whose names are not in the published lists, will always be the most successfully harvested. This is so—

(a) Because of the nature of missionary activity.

Eph. vi 10-20 reveals the *facts* clearly, concisely and completely. We are not primarily overcoming the prejudices and superstitions of men, but 'principalities... powers... world-rulers of this darkness... spiritual hosts of wickedness in the heavenlies.' Missionary activity is thus revealed to us as a spiritual *war* between the forces of Christ and those of Satan, not man trying to reform and civilize man. This war is waged for the possession of living men and through the medium of living men. Christ seeks men to be "members of His



body," while Satan "enters" the hearts of men so that each works out his purposes through the men who submit to him.

(b) Because prayer based on God's word is the only [weapon man can use to touch the invisible foe.

An inspection of Eph. vi shows that the end of putting on the armour of God is to *pray* for all the saints, but especially for Paul, who here represents his missionary successors. This armour is not for selfish protection, but to enable us to "stand," and, like Moses, Aaron, and Hur, by supplication give victory to those fighting Amalek.

(c) Because the missionary on the field cannot do his work alone.

When the intercessors' hands fall, Amalek prevails on the mission field to-day. In Christian countries prayer is continually offered for the pastor, and for every detail of the work of the Church. In open-air meetings, while one is speaking, others are praying. Exactly in the same way one or two missionaries alone among thousands or millions need other persons to pray definitely while they work or speak. The body of Christ does not consist of each one of us individually, but of all together, and if a missionary is left without sufficient aid in prayer, he suffers, limps, stumbles. He may succeed in fighting his way to the very presence of God and receive his reward, but *meanwhile the heathen perish*, and God tells us that their blood is to be required at the hands of those who did not do their part. (Ezek. xxxiii 1-6.)

III. WHAT CAN BE DONE BY INTERCESSORY MISSIONARIES.

(a) A host of intercessors can be speedily enlisted for this war.

(b) Enough missionaries and money can be found really to accomplish our task.

(c) Suitable men can be sent as missionaries, and the unsuitable can be prevented from making the mistake of going. Even Christ Himself prayed all night before He chose the first twelve missionaries. It is a significant fact that there is no distinct command for *man* to send forth missionaries. That work was done by Christ Himself, and then by His Spirit, when He chose Paul and Barnabas. When they tried to choose fellow-workers they quarrelled over the choice. The command is to *pray*.

(d) Many urgent questions of general missionary policy can be solved only through much prayer.

(e) Individual heathen can be prayed for by name and thus saved.

(f) A native ministry can be raised up and maintained.

(g) Revivals can continually spring up on the foreign fields.

(h) Fresh fillings of the Holy Spirit can be given to overburdened missionaries.

(j) The health and strength of missionaries can be maintained under the severe strain of their physical and social surroundings.

(k) Lonely missionaries, those without many friends, can be cheered and helped until their usefulness is many times multiplied.

Experience has repeatedly shown that the believing prayer of one humble intercessor at home can bring about a revival on the foreign field and save thousands. The experience of one missionary was that as far as man can see results, he was able to do more for the heathen when toiling as an intercessor in America than while he was among the heathen *without intercessors pleading for him*.

IV. HOW TO DO THE WORK OF AN INTERCESSORY MISSIONARY.

(a) Decide deliberately that *this* intercession is to be a regular binding duty.

(b) Select fixed days, hours, times, and make them take precedence, as far as possible, of all other engagements.

(c) Begin humbly, letting experience enlarge and guide.

(d) Wait on the Lord of the harvest for directions as to what part of the field you are to belong to.

(e) Learn the names of all missionaries of all connections in your field, and pray for them by name.

(f) Do not pity the missionary or condole with him, but give him your sympathetic *help*.

(g) Write to the missionaries you are praying for, asking pointedly what their difficulties and needs are. Tell them you do *not* want something bright and newsy, but something dark and discouraging, and that

when they are worn out you want them to drop you a postal telling you that, so that you can pray them strong again.

(h) Pray for every need or condition that you can learn about.

(j) From the habit of letting God impress upon you the things to pray for. He will do it.

(k) Not many words are needed, but much time must be spent in "waiting" upon Him, the very silence calling for His will to be done. Silence enables one to draw very near to God. "We know not how to pray as we ought," and we must let "the Spirit Himself make intercession."

(l) Study and practise the art of praying until you are expert in it. The Bible furnishes its laws and examples which can be worked out by patient practice only, just like any other art.

V. WARNINGS.

Some may be tempted to cherish a subtle, hidden feeling that by doing this work they are conferring a favour on someone by helping. Not at all. It is the other way! The unspeakable favour is granted you of sharing the burden of intercession daily carried by the Risen Man Christ Jesus in heaven.

A newly arrived missionary cannot vote for the first year, as so much has to be learned before he can do so intelligently. In the same way one beginning as an intercessory missionary needs to consider himself as a beginner, with much to learn.

When details of mission work begin to come to your knowledge, be exceedingly careful how you judge, condemn, or decide in matters that you have never met, and that have puzzled the wisest men for decades. No war is sweet or gentle, but you are now fighting Satan enthroned among men, the most unscrupulous and horrible of enemies, worse than man can imagine. When matters utterly unexpected and discouraging arise, remember that the worse are the troubles the greater is the need for your prayers.

Many, many times you will be tempted to give it all up as useless, for every possible form of deception will be among the "wiles" of Satan to stop your intercession; for if he can stop each one, his victory is assured, and there are alarmingly few intercessors.

Be ready patiently to toil on without apparent results; time is required for them to show. Many a

labourer has worked for years without seeing the results that overjoyed his successors; cannot you do the same?

VI. REWARDS.

There is a peculiar supplementary reward given for all missionary work. It is in addition to the honours of faithful labour, and is determined not by what is done, but by what is "left." For every comfort or friend that you leave in order to do this work, you *will* receive one hundredfold (10,000 per cent.) of the comfort, rest, and satisfaction that they could afford. This is indescribably true of both the missionary and the intercessor, and is the kind of "joy set before Him" that enabled Jesus to "endure." The missionary leaves by taking ship, the intercessor leaves by shutting the door of his closet. Attendance on church meetings and conventions becomes a selfish indulgence of religious feelings when it leads to the neglect of the hard work God wants you to do. Men are dying in agony while you are enjoying a "beautiful" service, and while God is calling you to forget your very existence in watching and praying with groanings that cannot be uttered.

The unspeakable riches in Christ are discovered by the missionary, whether he is among the heathen preaching to them, or in the home land interceding for them. These things are not mere matters of intellectual theory, but they have been proven in experience. They should become your experience also, for they are following in the footsteps of Christ Jesus.

Dr. Parkhurst, in answer to the busy man's plea that he has no time for Christian work, well says that God's work may be done while we are performing our daily tasks. "The light that is run up on the mast-head of a steamer never has to stop in order to shine. A Christian ought to be like a fire-fly, which lightens most just when it is on the wing."

The world does not study God's Bible, but they do study church-members. Now, if we are the world's Bible, we ought to live in such a way as not to require any commentary to explain us.

—T. L. Cuyler, D. D.

Knitting-needles are cheap and common enough, but on them may be wrought the fairest designs in the richest wools. So the incidents of daily life may be commonplace in the extreme, but on them as the material foundation we may build the unseen but everlasting fabric of a noble and beautiful character. It does not so much matter what we do, but the way in which we do it matters greatly.

—F. B. Meyer.



THE CLEANSING BLOOD OF CHRIST.

A visitor among the poor was one day climbing the broken staircase which led to a garret in one of the worst parts of London, when his attention was arrested by a man of peculiarly ferocious and repulsive countenance, who stood upon the landing-place, leaning with folded arms against the wall. There was something about the man's appearance which made the visitor shudder, and his first impulse was to go back. He made an effort, however, to get into conversation with him, and told him that he came there with the desire to see him happy, and that the Book he had in his hand contained the secret of happiness. The ruffian shook him off as if he had been a viper, and bade him begone with his nonsense, or he would kick him downstairs. While the visitor was endeavouring, with gentleness and patience, to argue the point with him, he was startled by hearing a feeble voice, which appeared to come from behind one of the broken doors which opened upon the landing, saying, "Does your Book tell of the Blood which cleanseth from all sin?" For the moment the visitor was too much absorbed in the case of the hardened sinner before him to answer the inquiry, and it was repeated in earnest and thrilling tones: "Tell, oh, tell me, does your Book tell of the Blood which cleanseth from all sin?" The visitor pushed open the door and entered the room. It was a wretched place, wholly destitute of furniture, except a three-legged stool and a bundle of straw in a corner, upon which were stretched the wasted limbs of an aged woman. When the visitor entered she rose upon one elbow, fixed her eyes eagerly upon him, and repeated her former question: "Does your Book tell of the Blood which cleanseth from all sin?" He sat down upon the stool beside her, and inquired: "My poor friend, what do you want to know of the Blood which cleanseth from all sin?" There was something fearful in the energy of her voice and manner as she replied: "What do I want to know of it? Man, I am dying! I am going to stand as a sinner before God! I have been a wicked woman, a very wicked woman, all my life. I shall have to answer for everything I have done," and she groaned bitterly as the thought of a lifetime's iniquity seemed to cross her soul. "But once," she continued, "once, years ago, I came by the door of a church, and I went in—I don't know what for. I was soon out again, but one word I heard I could never forget. It was something about Blood which cleanseth from all sin. Oh, if I could but hear it now! Tell me, tell me, if there is anything about that Blood in your Book?" The visitor answered by reading the first chapter of the First Epistle of St. John. The poor creature seemed to devour the words, and when he paused she exclaimed, "Read more, read more!" He read the second chapter—a slight noise

made him look round; the savage ruffian had followed him into his mother's room, and, though his face was partly turned away, the visitor could perceive tears rolling down his cheeks. The visitor read the third, fourth, and fifth chapters before he could get the poor listener to consent that he should stop, and then she would not let him go till he promised to come again the next day. He never from that time missed a day reading to her till she died, six weeks afterwards; and very blessed was it to see how, almost from the first, she seemed to find peace by believing in Jesus. Every day the son followed the visitor into his mother's room, and listened with silent interest. On the day of her funeral he beckoned him to one side as they were filling up her grave, and said: "Sir, I have been thinking there is nothing I should so much like as to spend the rest of my life in telling others of the Blood which cleanseth from all sin." Thus the great truth of free pardon through faith in the atoning Blood of Christ sinks into the soul and saves it. Thus grasped when all else is gone, it has power to sustain the drowning spirit, and lift it above the floods that are going over it.

We know not what the opening year is bringing,
But this we know
That He who tunes the Angel's voice for singing
Will lead us through;
And known to Him is all our future walking,
And He has planned,
God will dispense in love our every blessing
By His own hand.

Alas for the lawyer who never gets above his briefs, the carpenter who is satisfied with the shoving of his saw and plane, the housewife whose soul is absorbed in her needlework! We are made in God's likeness. Shall the eagle be tethered to a stake? Make your secular business as honorable as you please; yet your life will be a failure if it exhausts itself upon that.

—David James Burrell, D. D.

NOTICE.

There is a man by the name of Wazir Chand, who hails from Sodrah, a village near Wazirabad, going about the country and getting money on false pretences. The public should beware of him. He is an innocent looking young jogi, but he is as artful as he is innocent looking. Can the public not be warned through your paper?

J. W. YOUNGSON

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